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The Anti-Slavery Reporter and Aborigines' Friend...

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Australian Aborigines.

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(See page 137.)

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Anti-Slavery Reporter and Aborigines' Friend.

JANUARY, 1915.

[The Editor, whilst grateful to all correspondents who may be kind enough to furnish him with information, desires to state that he is not responsible for the views stated by them, nor for questions which may be inserted from other journals. The object of the journal is to spread information, and articles are necessarily quoted which may contain views or statements for which their authors can alone be held responsible.]

Quarterly Notes.

Native Rights to Land in Rhodesia. THE question of the ownership of the unalienated land in Rhodesia having been submitted by the Government to the Privy Council for adjudication, a preliminary meeting of the Judicial Committee was held early in August last to decide as to the procedure and the parties who should be heard. A Petition for leave to appear was presented by Counsel on behalf of the natives of Rhodesia, and, after argument, the Court—which consisted of the Lord Chancellor, the Lord Chief Justice and other eminent Judges—directed that all parties, including the Crown, the Chartered Company, the Legislative Council of Rhodesia and the petitioners, should lodge cases setting forth their respective contentions by January 1. But it was held necessary for the further prosecution of the native case that representative authority should be obtained from actual natives of Rhodesia. The Society, which was advised that an unique opportunity was afforded by this case for the consideration and adjudication of native rights, felt after careful consideration that they could not allow so important a matter to go by default, but that they were bound to endeavour to arrange in some way for the prosecution of the native case. Guarantees were accordingly obtained from a number of persons interested, and the Solicitors, acting under cover of these guarantees, arranged to send out some one from this country, conversant with the case, to obtain the necessary authorities, and if necessary to collect evidence. The South African Society at Cape Town was communicated with, and the services of Mr. Harris, the Organizing Secretary of the Society, were also placed at the disposal of the Solicitors as the most suitable person—from his knowledge of Africa and of the needs of the case—to undertake as their agent this responsible task. Mr. Harris—who was accompanied by Mrs. Harris—accordingly left this country about



the middle of October, and is now in South Africa. We fear that Mr. Harris has been confronted by considerable difficulties, owing to the rebellion and the condition of martial law which exists in the country. The now improved local conditions, however, lead us to hope that these difficulties will disappear. In the meantime, the native case, which is necessarily complex, is in the hands of our legal advisers, with a view to the further proceedings of the Judicial Committee.

**Aborigines
Protection
in America.**

THE news of the formation in Boston of an American Society with similar objects to our own is very welcome. The Anti-Slavery Society has long felt the need of having some organized body in the United States with which it could co-operate and to which we could, when necessary, appeal to quicken and concentrate public opinion in that country on native race questions, and also to approach its Government. Especially has this need been realized since the Putumayo revelations drew attention to the slave labour conditions so general over wide areas in South America, and their terrible results. Our Society has therefore for some time past had in view the formation of such an organization as almost indispensable if this great problem were to be successfully taken up, but hitherto difficulties have stood in the way, and such correspondence as we have had with America has not led to any definite result. The Rev. Herbert Johnson, however, took up the idea warmly and undertook to do this best to establish an Association of the character desired. When our Society found that so distinguished a public man as Sir Harry Johnston was expecting to visit America last autumn on a lecturing tour, and was willing as a representative of our Society to meet persons in America with a view to bringing about the foundation of such an Association, advantage was taken of the valuable offer of our Vice-President, with the result which is described in Sir Harry Johnston's report, published on another page.

**Trouble in
Abeokuta.**

NEWS was received from Lagos in the autumn of a disturbance which took place at Abeokuta early in August, in which a number of lives were lost. The Society made inquiries from the Colonial Office as to the circumstances under which Nigerian troops were called in and fired on the people, many of whom were killed and wounded. It was officially stated in reply that the lives of the Alake and the Government Secretary had been threatened by the hostile attitude of the people, and that the troops were sent to support the police in making arrests. Other reports from unofficial sources assert that the action of the troops in firing on the people was quite unprovoked. With such conflicting reports the Society asked that a full public commission of inquiry should be held, and that a trusted member of its Lagos Auxiliary should be put on that Commission. A full inquiry was locally promised,

but from Mr. Harcourt's answer to recent questions in Parliament, reported on another page, we regret to find that not only has this not been fulfilled, but the inquiry is apparently not now to be held. The refusal of information or explanation of the circumstances which led to the abrogation of the Egba Treaty of 1893, and the substitution of a new Agreement placing the Egbas under the Nigeria Protectorate, is highly unsatisfactory.

Judicial Changes in Nigeria.

FOR more than a year past the attention of the Society has been drawn to the changes in regard to the administration of justice in Nigeria, consequent on the amalgamation of the two Governments of Southern and Northern Nigeria. The judicial system of the former country was a liberal one, but instead of applying it to the united Nigeria, the Northern Nigerian system has been adopted, involving the practical abolition of the Supreme Court and the creation of Provincial Courts presided over by Executive officials before which counsel is not allowed to appear. The Society has addressed several letters to the Colonial Office about these changes, which appear to be of a retrograde character, and have created very marked dissatisfaction in Southern Nigeria. A number of questions have been put in the House of Commons by members of Parliament, which have been reported from time to time in these columns.

We are glad to be able to publish in this issue the first part of an article on the subject by Mr. W. H. Stoker, K.C., who was, until recently, a judge in Southern Nigeria, and therefore thoroughly conversant with the subject on which he writes. He furnishes a useful explanatory and critical comment on the memorandum of the Chief Justice of Nigeria in reply to the objections raised by our Society.

Protection of Native Races.

FORMATION OF A SOCIETY IN THE UNITED STATES.

ON his return from America, Sir Harry Johnston, who, as mentioned on another page, had most kindly undertaken the task, on behalf of our Society, of endeavouring, in concert with certain persons in the States already interested in the subject, to bring about the formation of an American Society for the protection of native races, wrote a report to the Committee of what he had accomplished. From this we quote the material passages below.

Subsequently Sir Harry met the Committee at its December meeting and gave an interesting account of the work which he had done. In the interval a letter had been received from the Rev. Herbert Johnson, of Boston, reporting that a Society of the desired character had been formed, though its name had not yet been actually fixed. Dr. G. Stanley Hall had

consented to be its President, and Prof. Blakeslee, also of Clark University, was intensely interested.

Mr. Johnson wrote that for the present the Society would be small; the actual work would always be done by an executive committee "such as carried on the work of Congo Reform" (with which Mr. Johnson was closely associated). It is hoped later, "when the times are more propitious," that the Society may be enlarged.

The Committee passed a resolution expressing its satisfaction at the establishment of the new American Society and its gratitude both to its Vice-President, Sir H. H. Johnston, and to Mr. Herbert Johnson for the energy with which they had taken up the matter and carried it to a successful issue.

Sir Harry Johnston's report is as follows:—

"I returned home from the United States a few days ago, and seize the earliest opportunity of informing you as to the steps taken by me on account of the Committee of the Anti-Slavery and Aborigines Protection Society to promote the formation in the United States of a Society similar to our own, having for its main object the protection of the backward, subject and aboriginal non-Caucasian races in North, South and Central America.

"Although my work in this respect was to be mainly concentrated on Boston, I sought to interest Americans in it wherever else I went. For instance, in the very large town of Cleveland (Ohio), the suburbs of which are inhabited by generous and wealthy people greatly interested in 'world-affairs,' I held two conferences on this topic and several private conversations with the intention of sending in later to the organizers in Boston names of men and women who might help in Ohio. I also spoke on the subject at Toronto and Ottawa, finding numerous Canadians willing to listen. . . . I was received at Boston by the Rev. Herbert Johnson. At Mr. Johnson's request I addressed a large public meeting in Boston at the Warren Avenue Baptist Church, at which I was told there were representatives of the Roman Catholic and other religious bodies present. A day or two afterwards I proceeded to Worcester to speak on the subject to the professors and students of Clark University. Mr. Johnson is desirous that Dr. Stanley Hall, the President of that University and the author of a famous work on 'Adolescence,' should be the President of an American Aborigines Protection Society, if such were founded, as he is well known and respected as an authority on what might be termed 'practical Anthropology' on both sides of the Atlantic, and has studied and written a good deal on the 'backward' races of the world. I saw a number of people in Boston and its vicinity during my stay there. Most of them were favour-

able to the project, though nearly all seemed to think that the actual accomplishment of the idea must await either the end of the war, or at any rate a clear indication that the war was going to end in favour of the Allies' cause. Otherwise, they said, you could not get American politicians or philanthropists to become interested in any other topic but the one vital to Anglo-Saxon affairs—the issue of this war.

"In New York, at the suggestion of Mr. Milholland, I conferred with the National Association for the Advancement of Coloured People, a Society more or less directed by Dr. DuBois. . . . As a matter of fact, its work is purely educational, and its interests and endowments are confined—I take it—to United States' Territory. I had some difficulty, here and elsewhere, in getting people to understand that I was *not* aiming at any extension of missionary work or at educating 'backward' peoples (not that I discouraged such projects) but was merely trying to focus theoretical interest on the aboriginal races of the two Americas; so that henceforth the United States, as a nation, might to some extent support the cause of the Amerindians in the less well-governed parts of the New World; and thereby enable our own Society to devote its energies elsewhere, without feeling that in turning its gaze away from South and Central America, possible 'Putumayos' were exterminating native tribes, or that conditions scarcely distinguishable from slavery were subsisting in this and that part of Spanish-speaking or Portuguese-speaking America."

H. H. JOHNSTON.

Australian Aborigines.

THE Committee of the Society has passed a resolution urging that the care of the aboriginals of the Australian Continent should be made a national charge. It will be remembered that Professor Baldwin Spencer, a review of whose book on the natives of the Northern Territory we publish in this issue, declared himself in favour of this policy in his preliminary Report, which was issued last year.

The following letter was addressed to the Commonwealth Prime Minister with the resolution.

October 9, 1914.

TO THE RT. HON. ANDREW FISHER, P.C., etc., PRIME MINISTER OF THE COMMONWEALTH OF AUSTRALIA.

SIR,—

I am directed by the Committee of this Society to forward to you the enclosed copy of a resolution passed at its last meeting in regard to the aborigines of Australia, the subject having been especially brought

before it by the Rev. C. E. C. Lefroy, formerly of South Australia, one of the corresponding members of the Society.

The Society, which concerns itself in the welfare and good treatment of native races throughout the world, especially within the British Empire, feels that the adoption of the principle of the resolution by the Australian Federal and States' Governments would have an important influence throughout the Empire, even though the number of aborigines concerned may be small as compared with those in other colonies.

My Committee therefore begs to submit the resolution to you, as Prime Minister of the Commonwealth, for your favourable consideration, believing that you, and the party which you represent, are already in sympathy with the views which we venture to commend to you.

The Society urged that the subject should be considered at the recent meetings of the British Association in Australia, but we do not yet know if the message, which was sent by cablegram to one of the members, led to any action being taken.

I have, etc..

TRAVERS BUXTON, *Secretary*.

RESOLUTION.

This Society, while acknowledging the incompleteness of its knowledge of all the local circumstances, resolves, on general grounds and in accordance with general principles, to commend to the favourable consideration of the Australian Federal and States' Governments the proposal to nationalize the responsibility for the protection and care of their Aborigines, in accordance with the scheme laid before those Governments last year by the Australasian Association for the Advancement of Science. In thus commending this scheme, this Society is actuated by the belief that in the case of all native races the more national the authority, the more scientific, statesmanlike and humane the policy is likely to become. In addition to securing this result of wiser and better administration, the mere recognition of national responsibility can greatly help to produce that popular sentiment of generosity and pity which is such a necessary preliminary to the solution of difficult race problems.

NEW SOUTH WALES.

The Report of the Board for the protection of aborigines in New South Wales for 1913, which has reached us, states that the native population includes 1,861 full-bloods and 5,054 half-castes; total, 6,915. These figures, which are stated to be only approximate, present a striking contrast with the numbers of the aborigines in 1882, when the first census was taken. The full-bloods then numbered no less than 6,540, but the half-castes have more than doubled.

The business is managed by a Central Board and by local Committees. The total amount of Government expenditure for the year was £30,145, in addition to a sum of over £2,000 spent in the improvement of the various stations and the purchase of machinery and stock. Satisfactory reports have been received from the schools carried on at the various stations, and the attendance is generally reported to be good. The amount expended on education for the year was £5,010.

The Board emphasizes the need of regular and thorough inspection of all the reserves and camps; hitherto, such inspection has been carried on by individual members of the Board, and numerous improvements have been effected, but the appointment of a regular officer who could give his whole time to the work is strongly recommended.

Another recommendation is that the Board should have sufficient powers given to it to enable it to deal effectively with the native children, by placing them in training homes and apprenticing them to suitable employers. Something has been done in the way of putting girls in situations and apprenticing them to employers by indenture.

The chief breaches of the Aborigines Protection Act notified for the year relate to procuring liquor for the use of the natives and trespassing on their reserves.

QUEENSLAND.

The Annual Report of the Chief Protector of Aborigines in Queensland for 1913 states that the Protection Acts have worked fairly smoothly, and that, in spite of their natural reserve, the aborigines are coming more and more to recognize that the laws are made in their interest and for their protection. In order to carry out the Acts properly, the Protectors must have a sympathetic acquaintance with and understanding of the native people, and for this reason frequent changes of officers are deprecated.

It is pointed out that an important, if not the most important, part of the work is the rescue and care of young women and children; for this a definite policy is being evolved with good results. The first need is to remove the young from dangerous environments and place them under wise and sympathetic influence. 147 girls are placed out in service, and the general rule now is to restrict the employment of females in the city. They are visited both in service and in homes by a Visiting Female Protector, whose reports showed great need for improvement in their condition, complaints being chiefly of insufficient clothing, low wages and bad accommodation. These were reported to the Local Protectors, who took immediate steps to improve matters.

Reserves for aboriginals are provided by the Missions and by the Administration. Of the former, which include four under Presbyterian, three under Anglican, one under Lutheran, and one under Seventh Day Adventist control, the Chief Protector writes:—

"If any proof is required that the Churches are not neglecting their duty to the aboriginal races of this Continent, it may be found in the fact that in this State alone there are nine reserves controlled by religious bodies where devoted missionaries are working for the betterment of these down-trodden races. Not only are spiritual results being achieved, but practical instruction is being given in industries congenial and likely to be beneficial to the native."

The aboriginals in these reserves are estimated to number 1,761; from all the stations satisfactory progress is reported, especially in the education of the young. But the very low birth-rate, as against the death-rate, is remarked in both classes of Reserves, and shows that "the aboriginal races," in the Chief Protector's words, "are slowly dying out."

Of Settlements entirely maintained and controlled by the Government Department there are two, containing 770 natives, and two more have been provided for in the estimates for 1913-14. Their inmates are the physically and morally weakest of the aboriginals, whom "the charitable Missions are not always eager to receive," but industrial, educational and religious work is carried on, with the endeavour to raise the younger generation, "though at times the results are discouraging."

As regards general labour conditions, there is a steady demand for labour of all classes, and fairly good wages are obtained. Contract breaking and desertion by Aborigines, frequently from mere restlessness, are a cause of much complaint, and additional powers for officers to deal with this trouble are being asked for. The importance of getting all able-bodied men to work is insisted on more than once in the Report.

The record of crime shows improvement on the previous year. Arrests for drunkenness were considerably fewer, and serious offences against morality were almost entirely absent. The opium traffic has also diminished.

A report which deals with a race so low in the scale of humanity, and one which is destined gradually to disappear, can hardly but be of a somewhat depressing character. But it is of real value in showing that, as the Chief Protector points out,

"our natives are not the irreclaimable, degraded race so frequently referred to contemptuously as 'niggers,' but are thinking, feeling human beings capable of wonderful possibilities if wisely and sympathetically handled."

Interest is added to the pages of the Report by the numerous illustrations, taken from photographs.

Parliamentary.

HOUSE OF COMMONS,

November 25.

ABEOKUTA.

Sir WILLIAM BYLES asked the Secretary of State for the Colonies whether a public inquiry has been held into the disturbances which took place at Abeokuta, Nigeria, on August 8 last, as a result of which a number of lives were lost; and whether a full Report has been received as to the circumstances which led to the troops from Lagos being sent for, the number of persons killed, and the subsequent arrests made?

Mr. HARCOURT: I am not aware whether any special inquiry is being held. I understand that the Governor-General was proposing to await the result of the trial of persons concerned in the riots before deciding whether the appointment of a commission of inquiry was necessary.

Sir W. BYLES asked on what grounds the Egba Treaty of January 18, 1893, which, *inter alia*, guaranteed the independence of the Egba people so long as its provisions were kept, has been annulled, and the Egba kingdom placed under the government of the Protectorate of Nigeria?

Mr. HARCOURT: The immediate cause of the new agreement was the inability of the native Government of Egbaland to maintain order. It had, however, for some time become apparent that the Treaty made in 1893, when British jurisdiction was confined to the coast, was no longer sufficient for the requirements of good government in totally changed circumstances.

New Hebrides.

It is stated in the Press that the result of the Conference held in London in the summer between representatives of the British and French Governments is that an understanding was arrived at and a memorandum drawn up embodying the amendments in the Convention of 1906 which have been agreed to. These amendments are said to be of a substantial character and are to be submitted to the Government of the Australian Commonwealth for approval before ratification. They are said to include provision for the more effective working of the Joint Court and greater efficiency in the Executive Government, but we fear there is no change in the principle of Joint Control which lies at the root of all the trouble.

From the Islands we learn that the situation shows no improvement.

NEW HEBRIDES MISSION.

The Society has received through the Rev. F. G. Bowie a copy of a minute passed by the Synod of this Mission at its meetings in June last in the following terms:—

The Synod puts on record its deep feeling of gratitude to the Anti-Slavery and Aborigines Protection Society for the many efforts made by them during the past years to secure fair treatment for the natives of the New Hebrides, and especially for the statement of their case to His Majesty's Government at the present time.

This cordial recognition of the Society's work is highly appreciated by our Committee.

Slavery in Portuguese West Africa.

OWING to the War, it has been impossible to approach the Government on this (as on other) subjects, or to press for the publication of reports. We learn however that Lieutenant Crato, who was appointed Commissioner by the Portuguese Government to make investigation into the Bowskill affair at San Salvador, has only recently completed his inquiry and reported to his Government. In the House of Lords debate in July, when Lord Mayo asked that the report of Vice-Consul Bell, who had been sent by the British Government to make inquiries, should be published, Lord Morley said that before producing Mr. Bell's report he thought "it would be better and fairer to await the arrival of the Portuguese counter-case, if it be a counter-case." Owing to the delay, therefore, in the reception of the Portuguese report nothing further has been done as to publishing that of Vice-Consul Bell.

REPATRIATED LABOURERS.

Mr. M. Z. Stober, of the Angola Evangelical Mission, wrote in a published letter some time ago of a tour made by him on the mainland, in the course of which he came upon a small settlement of returned San Thomé labourers which he describes as follows:—

"From Muculla we visited many towns. At one, termed *St. Thomé*, a new town, where about a dozen are who have returned from the Island of St. Thomé, and who have been repatriated, we found natives of from twenty to thirty years of homelessness, quite settled there. It was sad to hear them speak of their cruel sufferings, and to see the frightful scars and sores which their bodies witnessed to. They have quietly settled down, and are cultivating the ground for the supply of their daily needs. The ten, twelve, and fifteen to twenty milreis (some less) which each received on leaving was soon expended."

The same missionary has recently sent word as to improved conditions of labour in the Cabinda Enclave, where his work lies. He writes:—

"Speaking only for the enclave, we could state that the natives Mussorongos and others, who came contracted to the plantations and trading houses came voluntarily, their contracts being for three, six, or twelve months, the supply of labour being far short of the requirements. The usual payment received is 100 reis (5*d.*) daily for rations and 3 escudos (12*s.*) monthly for wages.

"The Mussorongos and others contracted here are natives inhabiting the coast from St. Antonio to Kinsembo in the district of the Congo; they are a truculent and independent people, and freely combine to bring under the notice of the authorities any abuse meted to them on the plantations. . . . This growing spirit, and the high rate of wages being paid to get labour, which cannot long continue to be paid by the employers, forebodes trouble when a lower rate has to be paid them. The contracts are never renewed, the natives returning home at the end of the period for which they engaged, though after several months in their towns they will freely re-contract themselves. This love of the natives for their homes and friends is often most touchingly displayed; without other motive they will run off from the most liberal treatment. Recently a company of natives whose contracts were finished stopped work to the day, and eagerly awaited the steamer, spending the time in the usual mode of their exuberance—playing and dancing. On the steamer being sighted their jubilation was shown in shrill siren calls, whistlings, and shouts. It was, however, found that owing to the war many French and other nationalities were on board, and the ship was unable to take more passengers. I saw these strong men weep in deep silence at the news, and would scarce leave the beach to await the next steamer. The repatriation thus strictly enforced at the end of contract encourages greater supplies of labour and avoids much mischief. No women are contracted for the plantations here. Last month, for the first time, one or two native women accompanied their husbands owing to their hunger in the towns, but I am sure no unmarried native would engage herself willingly for work. . . . The Governor-General, Norton de Mattos, who has just returned to the Colony, is a strong, enlightened, and energetic administrator, and one has heard of his taking measures to secure justice to the natives against the clamours of interested parties. His firmness and honest pacific work must bear fruit."

The Judicial System of Nigeria.

BY W. H. STOKER, K.C.

(Late a Puisne Judge of the Supreme Court of Southern Nigeria.)

THE Nigeria Government Gazette of February 19, 1914, contained a Memorandum by Sir Edwin Speed, the Chief Justice, designate of Nigeria, "On certain objections of the Aborigines Protection Society to the proposals" (i.e. of Sir Frederick Lugard) "for the reform of the judicial system of Southern Nigeria." The Society had addressed Mr. Harcourt on the subject of the rumoured proposals of the Government as regards the future judicial system for the amalgamated Nigerias, and had urged that any changes contemplated should lie rather in the direction of an extension of the judicial system of Southern Nigeria to Northern Nigeria than assimilation.

lation of that of Southern Nigeria to the so-called judicial system of Northern Nigeria, which it had been rumoured was intended by Sir Frederick Lugard. The object of Sir Edwin Speed's Memorandum was to advocate and defend Sir Frederick Lugard's proposals. The title of the Memorandum suggests that the judicial system of Southern Nigeria needed reform, and that Sir Frederick Lugard was engaged in the task of effecting such reform. A perusal, however, of the text of the Memorandum fails to disclose any abuses in the system sought to be condemned by the title of the Memorandum, or to show any justification for, or virtue in, the system proposed to be substituted.

It is necessary to say a few words first as regards the then existing judicial system of Southern Nigeria which it was proposed to reform. The Supreme Court of the Colony of Southern Nigeria had as its highest *personnel* a Chief Justice, and four Puisne Judges. These held what were called Divisional Courts, which had full jurisdiction over all cases both criminal and civil. As subordinate to them in the *personnel* of the Court were District Commissioners and such Assistant District Commissioners as held judicial warrants. These presided over what were called District Courts, and as such, on the criminal side, dealt summarily with such less important felonies and misdemeanours as in their opinion could be adequately dealt with by not more than six months' imprisonment with hard labour, or alternative prescribed punishments. On the civil side they had a jurisdiction approximating to the original jurisdiction of Judges of County Courts in England. In more serious crimes they filled the functions of a Committing Magistrate, or Justices of the Peace in England. Their decisions in both criminal and civil cases were subject to appeal to the Divisional Court; and in criminal cases dealt with by them summarily, there was in addition what may be described as an automatic appeal to the Judge exercising jurisdiction in the Divisional Court of the Province. That is to say, at the end of every month the District Commissioner had to transmit to such Judge a list of all criminal cases decided by him during that month, which operated as an appeal on behalf of every convicted person in such list, and the Judge had power to set aside or amend any conviction contrary to law, and without hearing any argument. The District Commissioners and Assistant District Commissioners also presided over the Native Courts held in their districts, which Native Courts had a larger jurisdiction both in civil and criminal cases than the District Commissioner sitting in a District Court. The same provisions as regards appeal and also automatic appeal in criminal cases applied to the decisions of these Native Courts. Seeing that very few, if any, of such District and Assistant District Commissioners were either barristers or solicitors, or had had any adequate legal training, these provisions cannot be regarded as having been otherwise than well founded and considered.

The system proposed by Sir Frederick Lugard to be established in

Southern Nigeria and advocated by Sir Edwin Speed, was one of considerably curtailing the territorial limits of exercise of jurisdiction by the Supreme Court, except as regards cases in which non-natives or the Government were involved, and substituting therefor: 1. Provincial Courts with, in the case of Commissioners in charge of provinces (but which were much smaller than the former provinces of Southern Nigeria), the full jurisdiction as regards criminal and civil cases hitherto exercised by the Supreme Court, including therefore the trial of capital cases, and in the case of Commissioners not in charge of provinces, but in charge of divisions or districts, a gradually descending scale of jurisdiction. That is to say, that all serious cases (including murder) in the parts excluded from the exercise of jurisdiction by the Supreme Court would be tried by the official holding office as a Commissioner in charge of a province. The same remarks as have already been made as regards District Commissioners and Assistant District Commissioners and their legal qualifications and training apply also to these Commissioners of provinces. Nearly, if not all, of the latter consist of men selected on the amalgamation from the ranks of the District Commissioners whose jurisdiction had hitherto been limited as before described, and whom it had previously been considered necessary to place and keep under the constant watch and supervision of the Judges of the Divisional Court.

It is not easy to see by what process other than a titular change these gentlemen had suddenly blossomed into possession of the knowledge, training and faculties of professional men occupying the position of Judges of the Supreme Court, and in justice to these gentlemen, it must be said that such position had certainly not been courted and was not even welcomed by them. It was also likely to clash and interfere considerably with the due exercise of their administrative duties, which alone were sufficiently arduous and engrossing. It is true that Sir Frederick Lugard's proposals included a quasi-automatic appeal from these gentlemen to himself, or by his delegation to a Lieutenant-Governor. Included also was a power to him to delegate such revision to a Judge of the Supreme Court. Whether it was seriously intended to give effect to the power of delegation as regards the Judges, remains to be seen, but the fact remains that the essential part of the proposal was to place the Governor or the Lieutenant-Governors in the position of an appellate Court from these Commissioners. Neither the Governor nor the Lieutenant-Governors could be said to possess any legal qualifications or training fitting them for the exercise of such responsible powers. In other words, the provincial courts could only be described as executive courts with an appeal to the executive. Small wonder then that the thinking natives of Southern Nigeria were in alarm at these proposals, and that the Aborigines Protection Society, watchful of their interests, objected to the creation of these Provincial Courts.

(To be continued.)

Peonage in the Argentine.

WE have previously referred to reports in the Argentine Press of cruelties committed in the exploitation of native labour in certain forest districts of the Argentine Republic, and there is further evidence of a serious kind. Attention has been called in the pages of *Truth* to an account of the deplorable conditions on the obrajes of the Upper Parana published in a Buenos Ayres paper, the *Argentinisches Wochenblatt*, in May last.

At Posadas, the entrance to the Misiones territory, mutilated dead bodies of men have been seen floating down the river, pointing to the murder of employes on the Yerba plantations of the Upper Parana by the armed bands in the service of the rubber companies operating there. Posadas is stated to be the headquarters of a modern form of slavery, where the Indians are induced by means of alcohol and a small money advance to bind themselves to service, after which "they belong body and soul to the Company." They are sent up to the plantations to a life of grinding and ceaseless toil, and are thereupon "for ever cut off from civilization, law and justice." Wages are paid to them only nominally, for they are always held in debt from which they can never escape except by flight. A recent witness states that absolute barbarism reigns in Misiones, and the disguised form of slavery is perhaps worse than a more open kind, the labour contract being worthless as a protection to the labourers. The only law is the brutal will of the plantation manager. Flight is difficult and savagely punished; men are treated like beasts. It is shown that an inquiry is urgently needed into the conditions prevailing in this remote district, and we greatly hope that the Argentine Government will see to it that some definite measures are taken to deal with them.

Belgium and the Congo.

It is a pity that a book on a subject so likely to be interesting to the British public at the present time as Mr. J. de Courcy MacDonnell's *Belgium: Her Kings, Kingdom and People* should be defaced by gross misstatements on the subject of the Congo and by attempts to belittle and misrepresent the struggle for Congo reform in this country. Our admiration for the courage recently shown by the brave Belgian people, and our sympathy with their sufferings at the hands of a ruthless invader, cannot blind us to that sad episode in her recent history or make us indifferent to a perversion of fact on a great moral issue. It was not indeed against the Belgian people that the main indictment for the Congo wrongs lay—though they cannot be acquitted of culpable ignorance and indifference on the question—but against the unscrupulous ruler who established and perfected the system.

Mr. MacDonnell devotes one of his chapters to the story of the Congo State, which, he maintains, was conceived on a great and generous scale, and had "magnificent results," to the development of which King Leopold gave unstintingly from his own purse. He states that the attack on King Leopold began with the Protestant missionaries, who opposed him from factious motives. He would, apparently, have us believe that these missionaries, in conjunction with interested politicians, conducted the agitation so skilfully as to fool the Government of Great Britain into sending the Note to the Powers in August 1903, in which the cruelties to the natives were set forth in plain terms, and the system was said to differ only in name from slavery. Mr. MacDonnell is perhaps unaware that, at the beginning, the missionaries were predisposed to give whole-hearted support to the King and the State, and, like the philanthropic world of that time at home, entertained high hopes from the great scheme of King Leopold for founding a model State in Central Africa, which was to stand for commercial and religious freedom, good government and moral uplift of the natives. But it is surely the height of futility to attempt at this date to maintain that the atrocities of the Congo system—proved by a host of witnesses of all nationalities, were mere idle tales, "grossly exaggerated or entirely false." Voluminous evidence could, of course, be quoted from documents, official and unofficial; it is enough, however, to point to the notable report of the Commission which King Leopold himself appointed in 1904, of which Sir Edward Grey said in the House of Commons in July, 1906:—

"The statements which were made by British missionaries on the Congo before the report appeared, can be discounted no longer, because the report confirms them."

That report, issued in 1905, while it endeavoured as far as possible to extenuate the evils of the system, absolutely admitted the existence of many and grave abuses, such as the intolerable burden of the rubber and food taxes, which led to "general misery"; the taking of hostages, both men and women; the maladministration of justice; the murderous outrages inflicted by native sentries and military expeditions, and very many other crimes and excesses. The Belgian Professor, M. Cattier, wrote that the report of that Commission "transformed the nature of the Congo question as by a magician's wand," and that it definitely established facts, the allegation of which ten years before would have led to legal proceedings.

Mr. MacDonnell's defence of King Leopold's infringement of the Berlin Act, forbidding any Power to grant a monopoly or benefit of any kind in matters of trade in the Congo, viz.: that in annexing the territories to the Crown and making them his private estate, "he merely asserted the rights of a property owner," is the thinnest of evasions. Father Vermeersch, a Belgian Jesuit Priest, in his book on the Congo question, frankly laid down

that the land belonged to the natives, and that the State appropriation of vacant land constituted "an immense expropriation." The same writer enables us to see the error in Mr. MacDonnell's statement, that King Leopold was driven to the régime of rubber collection by forced labour by the impossibility of raising revenue for the State, which threw its own expenses on King Leopold's private purse and reduced him to penury. Father Vermeersch showed that the profits of the State from the exploitation of the Domaines were immense and were never published or accounted for. Professor Cattier, too, made elaborate inquiry into this subject and showed that millions of money were made out of the exploitation but not disclosed, and his figures were never refuted.

Mr. MacDonnell's picture of the character of King Leopold is interesting, and his admissions are valuable in arriving at a true estimate of the Congo question. He admits that he estranged a large section of his people by his autocracy. He also admits that the Congo "from being purely a humanitarian enterprise became something other"; that King Leopold "converted the whole of the vast Congo territory into one private estate"; that he "looked on all men, white or black, as pawns," and "forced the natives of the Congo to gather rubber for him, showing them but little mercy when they did not labour as he required." While the King made huge profits out of the Congo, Mr. MacDonnell pleads that in return he gave the natives the blessings of civilization—a "civilization" which it must be remembered, according to the estimate of Mr. Harris in *Dawn in Darkest Africa*, carefully based on given data, caused the loss from first to last of not less than twelve million lives.

Mr. MacDonnell boasts that most of the profits—wrung, we must remember, out of the blood and sweat of helpless Africans—were spent on the decoration and improvement of Brussels, on the building of the Tervueren Museum, the accumulation of art treasures and the embellishing of royal dwellings; but he admits that much of the Congo revenue "went in ways which caused scandal to busy itself with the King's name"; and eventually, he says, Belgian Socialists joined with English Radicals in demanding a change in the Congo system.

It is perhaps to be expected that a Belgian writer who wishes to glorify his country should try to glaze over the discreditable chapter in its history which brought it into such unenviable prominence before the world. The Leopoldian régime has now, happily, been brought to an end, but only by the persistent and untiring efforts of the opponents of slavery and oppression, and it is futile as well as false to maintain that black was, if not exactly white, only a pale grey.

The Native Question in South Africa.

BEFORE leaving South Africa last summer Lord Gladstone made a notable statement on the gravity of the Native question in a speech at Pretoria, in which, after referring to the deterioration in the Native character and the increase of crime, he is reported by the *Transvaal Leader* to have said:—

"We have got to remember that Natives are being educated, that they are much more interested now than they ever were before in the public affairs of South Africa, and they are themselves developing what, after all, are quite reasonable aspirations. But we find outside these aspirations, and away from their homes outside the compounds, they are being gradually corrupted. The process is going on, and though it may take some time, it is going on. I say it will be a sad day for South Africa if the Native loses his own self-respect, without anything in its place. Gentlemen, you know what I say is true, and on top of it all there is among the Natives undoubtedly the growing distrust of the white man. That is the formidable danger, and I sometimes wish that all white men would study the black men as the black men are studying the white men at this time. It will not do to say, 'He is just a Native.' Native as he is, he thinks and he feels; and not only that, but he observes the white man and his methods, and he quite understands what the white man says to him. I am not going into this question; I only wish to say a very few words about it. You are not going to settle the Native question by legislation. Legislation may be necessary now, but that will not be the final solution to the Native question. After all, all the white people are responsible for the Natives. They cannot get beyond that. The Natives do most of the manual labour of the country, and one is bound to ask oneself the question: Are these men fairly and properly paid? Are they given a true equivalent for the money they earn, and which is taken from them in taxation? Are they treated by the white men as men, with justice and sufficient consideration? Now, it is not questioned that the Native should be able to count on justice in a court of law. He gets that. I do not know that any complaint has been made on behalf of a Native except in a particular individual case—no general complaint has been made of injustice in the administration of the law by South African courts. But the matter does not end there. What we want to see is that every member of the white community should know he is responsible to the Native, and treat him with every consideration and absolute justice. Well, gentlemen, every thinking man knows what I have said is true; but, unfortunately, there are so many who neither think nor know about these things, and I feel, after the large experience I have had in four years, not so much my own observation, but the opportunities I had of meeting trained, skilled administrators of Native affairs in all parts of South Africa, it is on that account I feel I cannot leave South Africa without recording my deep conviction of the urgency and gravity of this question in South Africa."

v

Progress in Pemba.

THE following account of the condition of the natives of Pemba island, sent by Mr. Theodore Burt, of the Friends' Industrial Mission, one of our corresponding members, will be read with interest :—

“ It is necessary, for a right understanding of the situation in Pemba, to say a few words in reference to the past of those who have been freed from slavery. Comparatively few of them were the children of slaves, born in the island ; most of them having been imported from the mainland. Those sold on to the Pemba plantations were by no means the pick of the East and Central African natives. Some were the thieves and criminals of various sorts who were sold by their chiefs to the Arab and Swahili slave dealers, others were prisoners of war, and many the result of slave raiding.

“ With slavery, tribal authority disappeared, distinctive customs and folk-lore were forgotten. Marriage, family life and home ties were all destroyed. This mixed multitude of men, women and children from twenty or thirty different tribes and of many languages, were brought in native vessels to Pemba and distributed amongst the plantations. They were compelled to work for their owners, and from time to time were transferred from one place to another, in an unhealthy climate and a foreign country. Death reaped a big harvest, and the birth rate was very low.

“ Nominal Mohammedanism, and customs more degrading than their own, were forced upon them ; the latter were seized upon with avidity. The manliness of the men gave place to servility, deceit and craft. Womanhood was debased to the lowest depths, marriage was nil ; her children, of whom but few survived, were the property of the master. Disease and vice were rife.

“ Then, to this wretched multitude, came emancipation ; (in my opinion) wrongly planned, tardily granted and badly carried out. But nevertheless it has come. Every kind of evil result was prophesied by those who opposed the change.

“ Naturally the slaves understood freedom to mean, deliverance from those things which bound them to their present lot : work, locality, law, authority and every kind of restraint. There was some slight effervescence of disorder, much moving from place to place, and not a little desire to get out of the island. But most of this was due to the lack of efficiency in the method of carrying out emancipation.

“ The Arabs continue strongly in favour of slavery and would restore it at once if they had the power. Among the freed slaves there is still a deep-rooted fear, which is constantly encouraged by the Arab community that the English are here only temporarily and that the Waswahili may

yet again be brought under the power of their old masters, and then woe be to those who have followed the White-man.

"Certain characteristics of the Negro race are, of course, apt to manifest themselves; such as a disinclination to work unless it is absolutely necessary, a desire to wander about without any definite means of support, to adopt European dress and the consumption of cigarettes and foreign liquors, to exhibit a freedom of manner approaching impertinence as a set off to his former servility. Happily these things have not reached so objectionable a stage as might have been feared. Much watchfulness in this respect is needed both officially and from European civilians.

"On the whole the people have settled down to the new condition of things far more quietly than was anticipated. The fear that the clove crop, which, owing to a 25 per cent. export duty, is the mainstay of the Government's revenue, would not be picked by free labour, has proved groundless. Now that Pemba is no longer the land of slavery, Zanzibar pickers come freely to the island. To help with the 1913 harvest over 12,000 people were taken from Zanzibar to Pemba and back again free in the Government steamers; and the crop is now more thoroughly gathered by paid than it was by slave labour.

"In importing free labour every effort was made to keep the police out of sight and to trust the people. I have seen hundreds of men landed together on shambas adjoining the shore, from whence they made their way inland, without any disturbance or the need of official supervision. Also, recently quite a number of mainland natives, more especially Wakikuyu, have been coming over for work, and are much appreciated. This coming and going of free outside labour is doing much to break down the old prejudice against Pemba as the land of slaves. Freed slaves are still finding long-lost relatives in distant parts of the islands.

"Not only are the people showing a willingness to work for wages, but many of them are manifesting a natural desire to own and work small shambas for themselves. An incentive is thus created to save money in harvest time and (often with private assistance) to purchase plots of land, either containing clove and cocoanut trees, or uncultivated, according to the money at their command. This is resulting in a migration of labour from the Arabs' shambas on the West of the island to the less occupied districts on the East, and to other available parts. In harvest the small owners return freely to work in the clove plantations. Fresh land is being brought under cultivation, and clove trees and cocoanut palms are being planted for future generations. In almost every instance the small shambas owned by freed slaves are well cultivated, and the houses built thereon are far better than the old ones. The people appear to be orderly, happy and contented. The cultivation of the island by small owner-ships should receive every encouragement.

"Since the abolition of slavery the people have been able to obtain more food and clothing, and having erected for themselves better houses they live under improved hygienic conditions. All this has added considerably to their health and wellbeing.

"The administration of the islands has now passed from the Foreign to the Colonial Office and changes are in progress. A definite step forward has been taken by the recent prohibition of all native intoxicating liquors. This should add greatly to industry and good order. For the immediate future, much depends on the new Administration. It should ensure, or at any rate encourage, education (in Kiswahili), sanitation, sobriety and social morality, and the security of movable and landed property. Laws establishing legal marriage and discouraging divorce, and so forming a healthy home life amongst all classes, are urgently needed. Until this receives attention the death rate will continue to exceed the birth rate, and true progress must inevitably be retarded."

The Society's Sierra Leone Auxiliary.

OUR local Auxiliary in Sierra Leone held a successful anniversary celebration at Freetown last year, when a number of influential public men were present and spoke. The report shows that the Auxiliary does good and necessary work for the native people. We add an extract from a report in the *Sierra Leone Weekly News* :—

Dr. W. AWUNOR RENNER made the speech of the afternoon. As the saying is, the Doctor let himself go, explaining to the audience why it was necessary not only to do our duty to the Parent Body of the Local Auxiliary of the Anti-Slavery Society, but also to observe those rules which are promotive of the well-being of the Social Organism. Dr. RENNER believes that by adopting orderly and constitutional methods and by looking well to our own ways we could get those hindrances removed against which the Anti-Slavery Society are fighting so nobly on our behalf.

After Dr. RENNER, Canon WILSON spoke some brave words of cheer, and delighted the meeting by the statement that he had that day decided to become a member of the Local Auxiliary.

There is every appearance that the work of the Anti-Slavery Society is getting to be understood and appreciated by our people, and that before long some ripe fruits of a harvest will appear. It is plain that what is greatly needed in Sierra Leone at present is the education of the masses. Indeed, many others who are not of the mass need much education themselves. This is the day of the Pulpit, the Platform, and the Lecture Room.

Thanks are due to the Local Auxiliary for arranging the anniversary just celebrated; yet we feel that public meetings should be oftener arranged by the Auxiliary whereby the people may be informed of what is being done in England for our welfare and what we should ourselves do that we may not be speedily engulfed. We must be up and doing; and we must not by any means be discouraged.

New Member of Committee.

WE are glad to announce that the Rev. C. E. C. LEFROY, formerly of Australia, has been appointed a member of the Committee of the Society. When in Australia, Mr. Lefroy was Archdeacon of Perth and General Secretary of the Board of Missions. He did valuable work in connection with the Australian Association for the Protection of Native Races, which was formed in Sydney about three years ago, and acted as its Honorary General Secretary. Mr. Lefroy became a corresponding member of our Society in 1912, and, being now resident in London, has consented, instead to join the Committee.

Reviews.

NATIVE TRIBES OF THE NORTHERN TERRITORY OF AUSTRALIA.

By BALDWIN SPENCER.¹

PROFESSOR BALDWIN SPENCER, of the University of Melbourne, was sent out by the Commonwealth Government on a scientific commission to the Northern Territory in 1911, and in 1912 he returned there for a year as Special Commissioner for Aborigines. This book embodies the results of Professor Spencer's scientific observations and studies, which were carried out with great learning and thoroughness. In a preliminary report (which was noticed in these columns last year) giving an account of the aborigines, their characteristics and condition, Professor Spencer made certain important recommendations as to general policy. The present volume is a record of his researches into the customs, beliefs, ceremonies, systems of totem, implements, art and traditions of these primitive peoples, and is a mine of information of the most valuable sort for students of anthropology and sociology.

The Northern Territory of Australia covers the enormous area of 520,000 square miles. It is, of course, as the map in this volume shows, very sparsely populated, but the number of aboriginal inhabitants is most variously estimated, as there are large areas where practically no white man has been. Professor Spencer thinks 50,000 is likely to be nearer the mark than the usual estimate of 20,000, which is "a mere guess." The natives are not prolific, and their numbers are kept down by their constant feuds. Really old men or women are rarely seen, and the consequence of contact with outsiders, especially Asiatics, is that they are dying out fast. The aborigines are divided into a large number of tribes, each speaking a distinct dialect and occupying a distinctly marked district; ownership is tribal, but within its range a local ownership of groups is recognized. Everything is communistic, even individual rewards for individual services being usually soon divided among the friends of the man who has won them, without regard for deserts. The ceremonies of initiation and

¹ Macmillan & Co.

those of burial and mourning have been observed by Professor Spencer with great care and are described in detail in separate chapters, illustrated by photographs and diagrams of the proceedings and also by plates of articles used in connection with the ceremonies, which, as the preface states, give a better idea of the stage of culture and manner of life of the people than much description. The bodies of the dead are frequently eaten by the coast tribes on the Gulf of Carpentaria and other Northern tribes, the



(By permission of Messrs. Macmillan & Co.)

ABORIGINAL BARK DRAWING.

(The figure represents "a very special spirit,"
in form like a large bat.)

least being regulated by strict custom, but information on the subject is difficult to obtain. Magic has an immense influence over the life and thought of the native; it is assigned as the cause of all pain and disease and of everything which is not understood, and elaborate ceremonies are practised for causing injury to enemies by magic and for magically imparting strength to weakly boys. These beliefs are the cause of mutual suspicion and distrust between members of different tribes.

One very striking belief which prevails over the whole of Central and Northern Australia, as well as among many Queensland tribes and in West Australia, is that new-born children are minute spirits which are reincarnated in the mother from individuals who have lived before.

A chapter, illustrated by a number of plates, is devoted to native weapons and implements, including stone hatchets and knives, spears and clubs, and bark and grass baskets, while the final chapter, similarly illustrated, gives an interesting account of the decorative art of the aboriginals. The drawings on rock and bark, as shown in the illustrations, of animals, fish, etc., as well as of certain spirits, are striking; those of animals are always "anatomical," i.e., they represent the main features of the internal as well as the external structure.

The aboriginal is described by Professor Spencer as "a very curious mixture"; mentally a child, he is without self-control and strangely with-

out initiative, e.g., he takes none but the feeblest measures to protect himself against winter cold, though he feels it intensely. At the same time, we are reminded that "in proportion to the narrow sphere of their actions, there is as great a mental difference among aborigines as amongst whites in their wider sphere." Their memory is often extraordinarily strong, and they have a marked sense of humour and are capital mimics.

Little or no reference is made to any strictly religious sense among this primitive race, though the belief in magic and in spirits is powerful. It has been stated elsewhere, indeed, that the aborigines of Australia "appear to be the most a-religious people in the world."

By his close and sympathetic study of Australian native customs, beliefs, social organization, etc., the author has carried out a most valuable work in a little-explored field.

FRANCE AND ENGLAND IN THE NEW HEBRIDES.

By EDWARD JACOMB.¹

This book, to which we referred briefly in our last issue, gives a striking account of the working of the Condominium in the New Hebrides Group and of its signal failure to produce good government. Mr. Jacomb well knows what he is writing about, for he was for a time himself an official under the Condominium, and now practises as a Barrister in Vila, where his great practical services to the natives are well known and have won him no small unpopularity with the French exploiters of native labour. We hope the book will obtain a wide circulation.

For some time past our Society has occupied itself with the abuses of the joint Administration, and has endeavoured to find some means of abating them. It has been in constant communication with our Government, and has kept in touch with the friends of the native in Paris. We cannot claim that any real measure of success has yet attended these efforts. Mr. Jacomb points, we believe, to the true cause of failure when he says that "the Condominium never has worked and never will work," and "the longer it goes on the worse it gets." There is little hope of improvement so long as the system is maintained, but the Governments are not prepared to put an end to the Joint Control.

Those who have followed the case which the Society has put before our Government know that the working of the joint Administration is fatally hampered by its complicated machinery, the confusion of its Courts, and the language difficulty. Mr. Jacomb gives an instructive account of these and points out that matters are made worse by the uncomfortable relations which exist between the officials of the two Powers. He holds

¹ G. Robertson & Co., Melbourne, etc.

that the real cause of the lack of harmony between them lies in "the totally divergent conceptions which they have had of the very nature of their duties." The British Residency, he says, has always pursued a policy of loyalty to the Condominium and has been careful above everything—at the risk of tolerating injustices—to avoid offending the French susceptibilities. The French Residency, on the contrary, has made it its undisguised object to push French interests. Both parties are to blame. If the French have a low theory of the treatment of native races, the British are slack, and wink at laxities on the French side; there are signs of a "dulling of the national conscience" in this matter.

The two main problems of the New Hebrides are land and labour. The kidnapping and illegal recruiting of labourers lead to gross irregularities and abuses, and the treatment of the natives on many, if not most, of the French plantations is a scandal; not only are complaints disregarded, but the hapless "boys" are punished for consulting a lawyer. It does not therefore, seem exaggerated to write, as Mr. Jacomb does, that the "French administration has passively, if not actively, associated itself with a system which is nothing more nor less than slavery." It will be remembered that a French Colonial Journal, *La France d'Outre Mer*, commenting on the conditions two years ago, reached a similar conclusion.

In his concluding chapter Mr. Jacomb sums up his conclusions and says some hard things about the *Entente cordiale*, but for which the Condominium would not have been. The present war has changed many things, and we may believe that it has proved Mr. Jacomb's statements to be incorrect. At all events, we cannot but hope that at the close of the war, with the increased cordiality and sympathy which has arisen between the Allied nations, some way of settling the New Hebrides difficulty may present itself which has not been possible hitherto. As regards remedies for the present state of things, Mr. Jacomb rightly rejects the idea of a cession of the islands to France, and openly recommends that the islands should become British. There are obvious difficulties in the way of this course, and, failing this, we are not satisfied that although a partition between the two Powers, like every other proposed solution, would be very difficult to carry out, it is not possible to bring about an administrative partition of the islands by which some of them would be administered by the French and others by the English; the Joint Court remaining as a Court of Appeal.

As a result of the Conference of British and French representatives last summer, we may feel some confidence that the anomaly of the Joint Naval Commission sitting as a Court will be brought to an end by a reconstitution of that body, but we cannot feel hopeful of radical improvement so long as the Condominium lasts.

NATIVE RACES AND THE WAR.

WE beg to draw the attention of members and friends of the Society to the fact that the pre-occupation of the public mind and administrative departments, during this time of national crisis, whilst largely precluding the Society from public action through the Press and in Parliament, at the same time imposes upon it the heavy responsibility of watching still more closely the treatment of Native Races, and of taking steps to counteract the danger of oppression and injustice. In one part of the world the Committee is maintaining a difficult struggle of vital importance to the British Colonies, in order to safeguard the rights of two millions of Natives.

We earnestly ask that our friends will not relax their interest in and support of the work of the Society at this difficult and anxious time.

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